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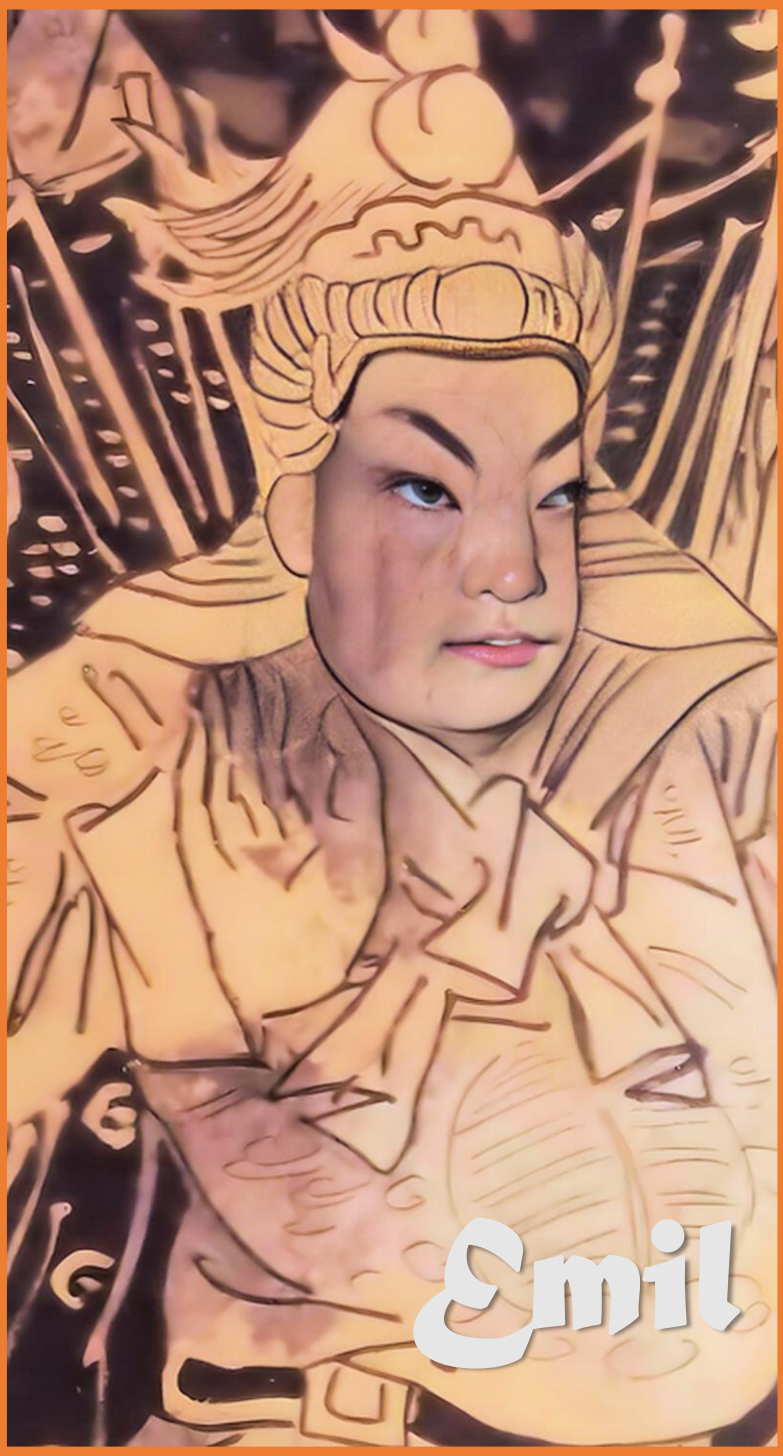

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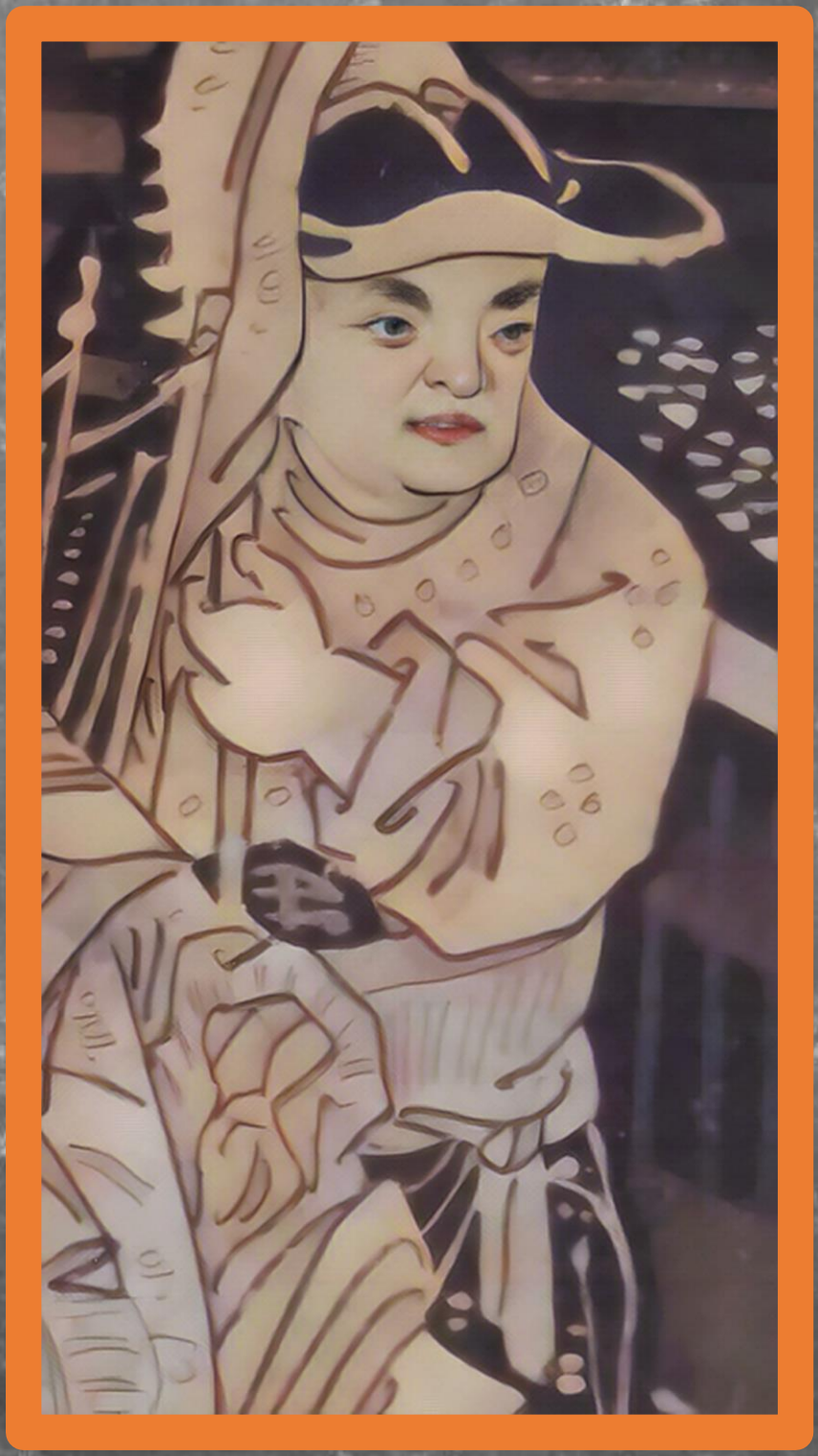

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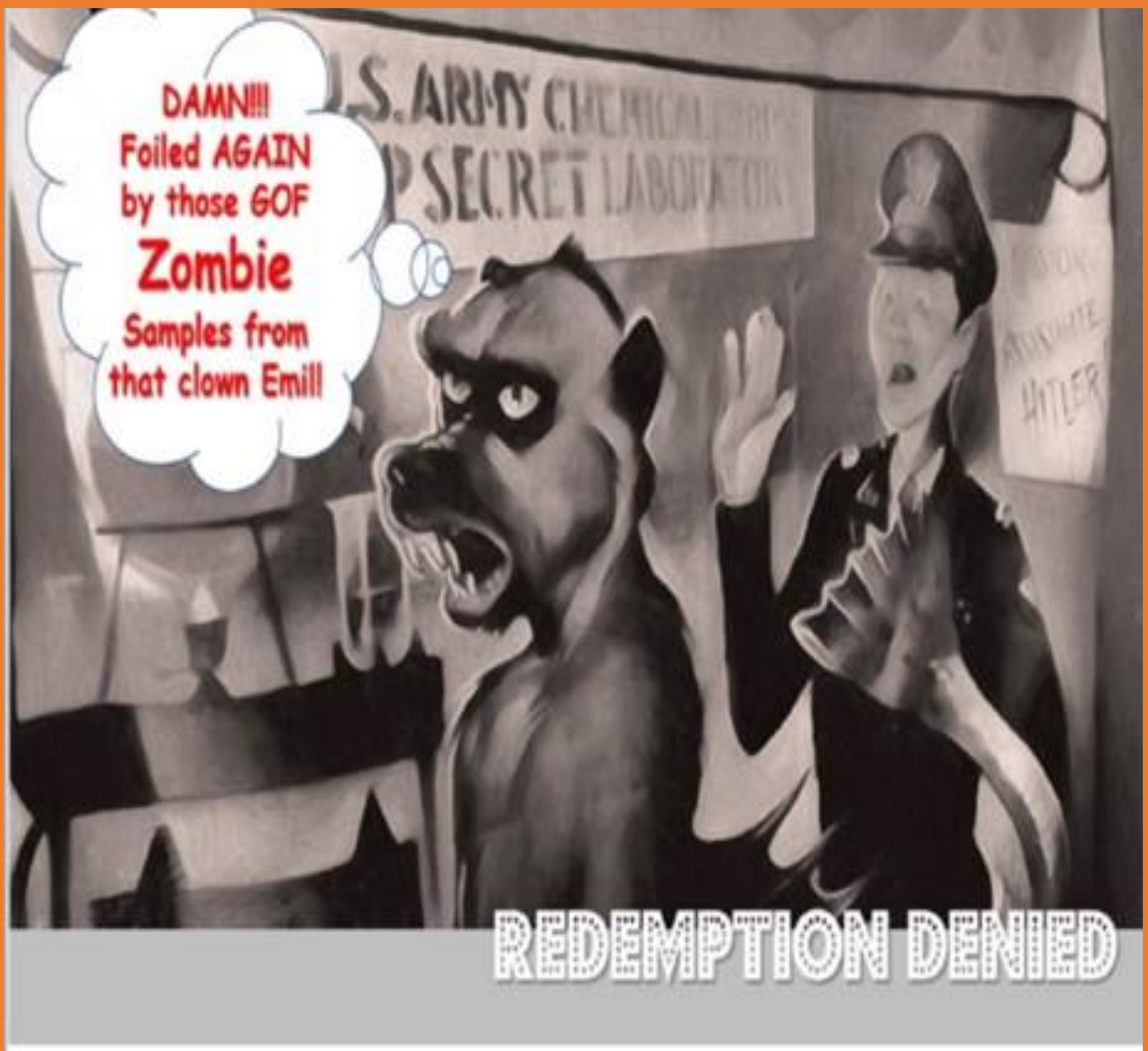

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In the tranquil setting of a winter evening, one finds solace beside a crackling fire, where the simple act of gazing at the celestial bodies above becomes a profound experience.

The waning moon casts a gentle glow, illuminating the night sky, while the stars twinkle in their eternal dance, offering a stark contrast to the frenetic pace of everyday life.

Here, in our secluded forest village, the relentless celebrations marking the passage of yet another year fade into the background, allowing for a moment of reflection and peace, as the remnants of the past year slip quietly into the annals of history.

The past year was characterized by

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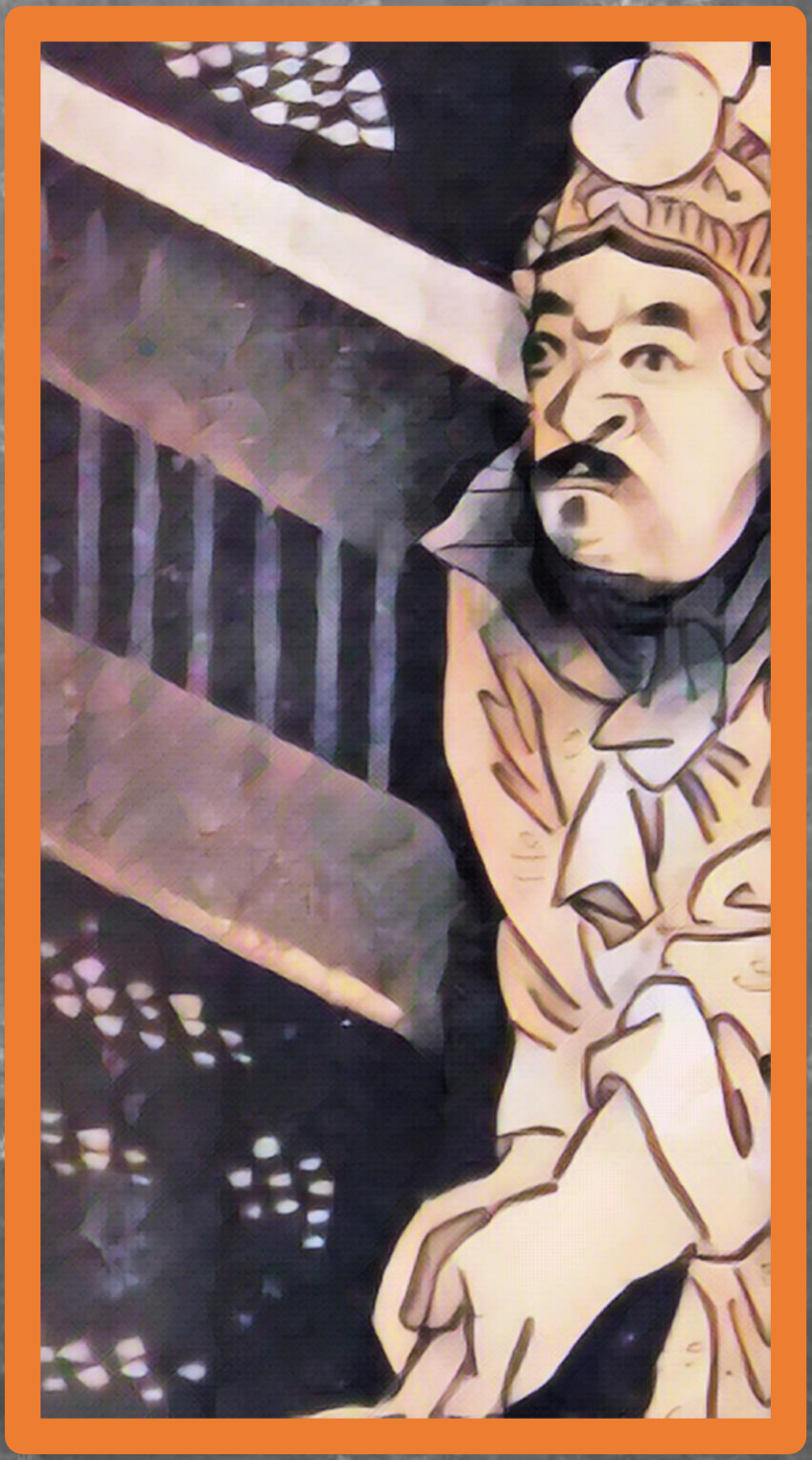

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relentless upheaval, malevolent motives, and significant economic deficiencies, compelling the majority of individuals to engage in a strenuous struggle for mere survival. For an entire year, the majority of the villagers, with the exception of the affluent residents residing in a heavily fortified compound on the village's periphery, expressed their joy at the prospect of its imminent departure.

In a display of collective enthusiasm, they celebrated this momentous occasion, cheering exuberantly as they offered their assistance to hasten the exit of what had been a particularly challenging year. Their camaraderie was evident as they rallied together to help this

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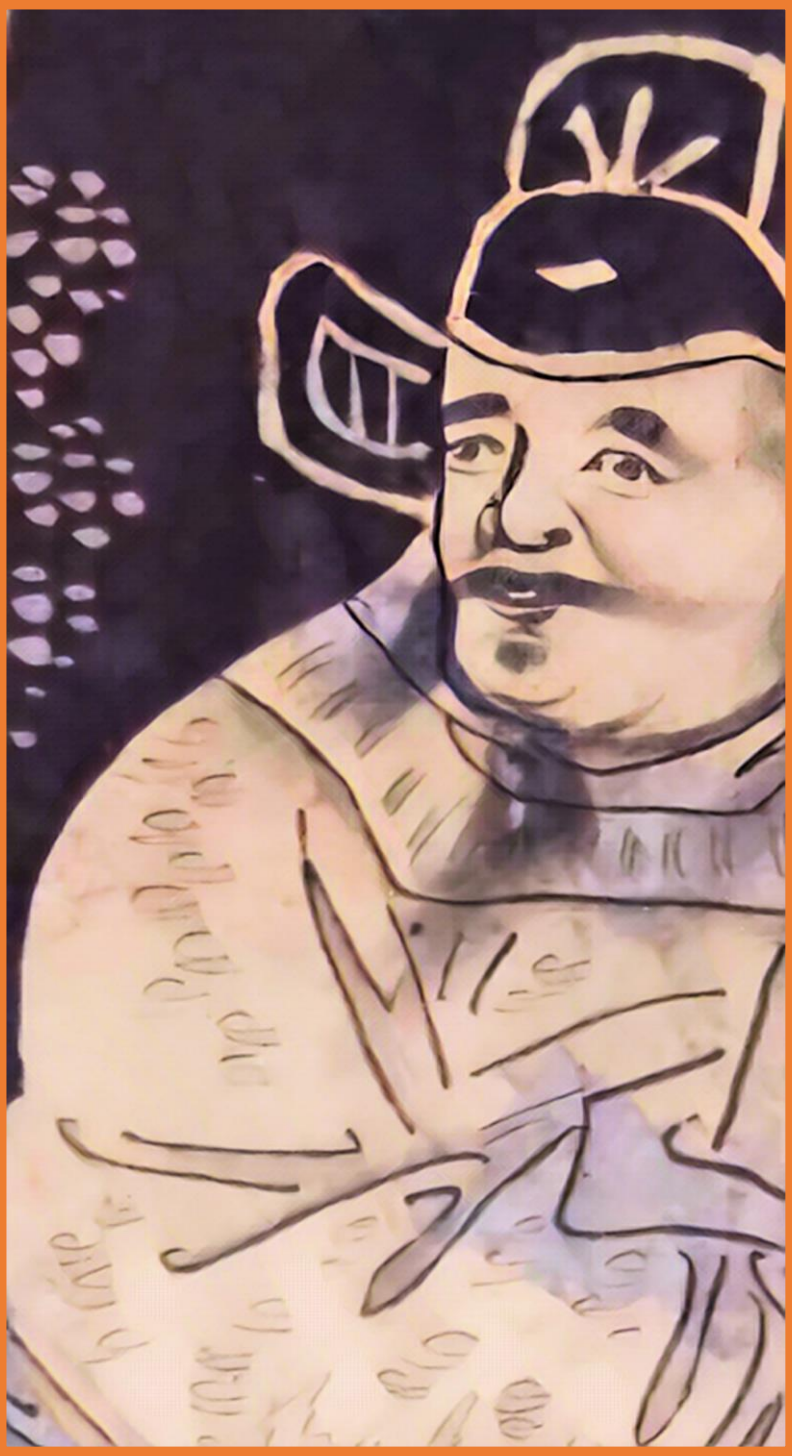

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troublesome year gather its belongings and make its way to the Greyhound Bus Station, symbolizing a hopeful transition towards better times.

The assertion is utterly absurd. Given that the conditions which have led to this tumultuous year remain largely unchanged, I find it difficult to harbor any optimism that the upcoming year will not merely be a similarly dismal iteration of the current one.

The lack of significant transformation in the underlying factors suggests that we are likely to face a continuation of the challenges and adversities that have characterized this year.

Amidst the exuberance, festivities,

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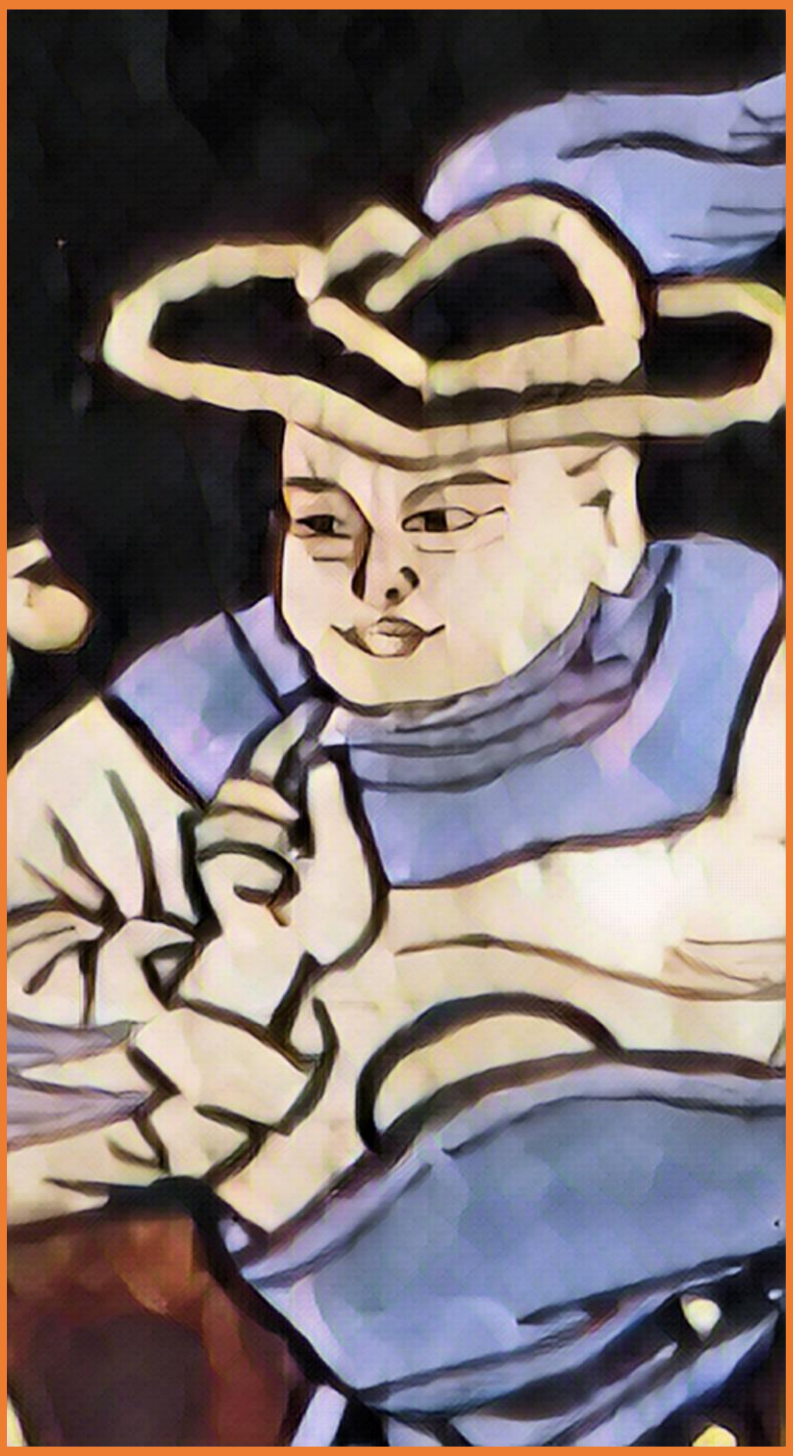

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and heartfelt prayers of the villagers, I found myself in a precarious position as a dedicated, charter member of the Palmdale Chapter of the proscribed Jesuits of Truth. Despite my commitment to the principles I held dear, I was reluctant to voice my dissenting opinion, as I harbored a deep-seated fear that the very community I had once cherished would turn against me with hostility, potentially forcing me to flee the village in a frenzy, armed with torches and pitchforks.

I chose to venture into the forested areas that lay adjacent to the remote mountain summits, which were already enveloped in a thick layer of snow and ice.

The open area situated on the ridge

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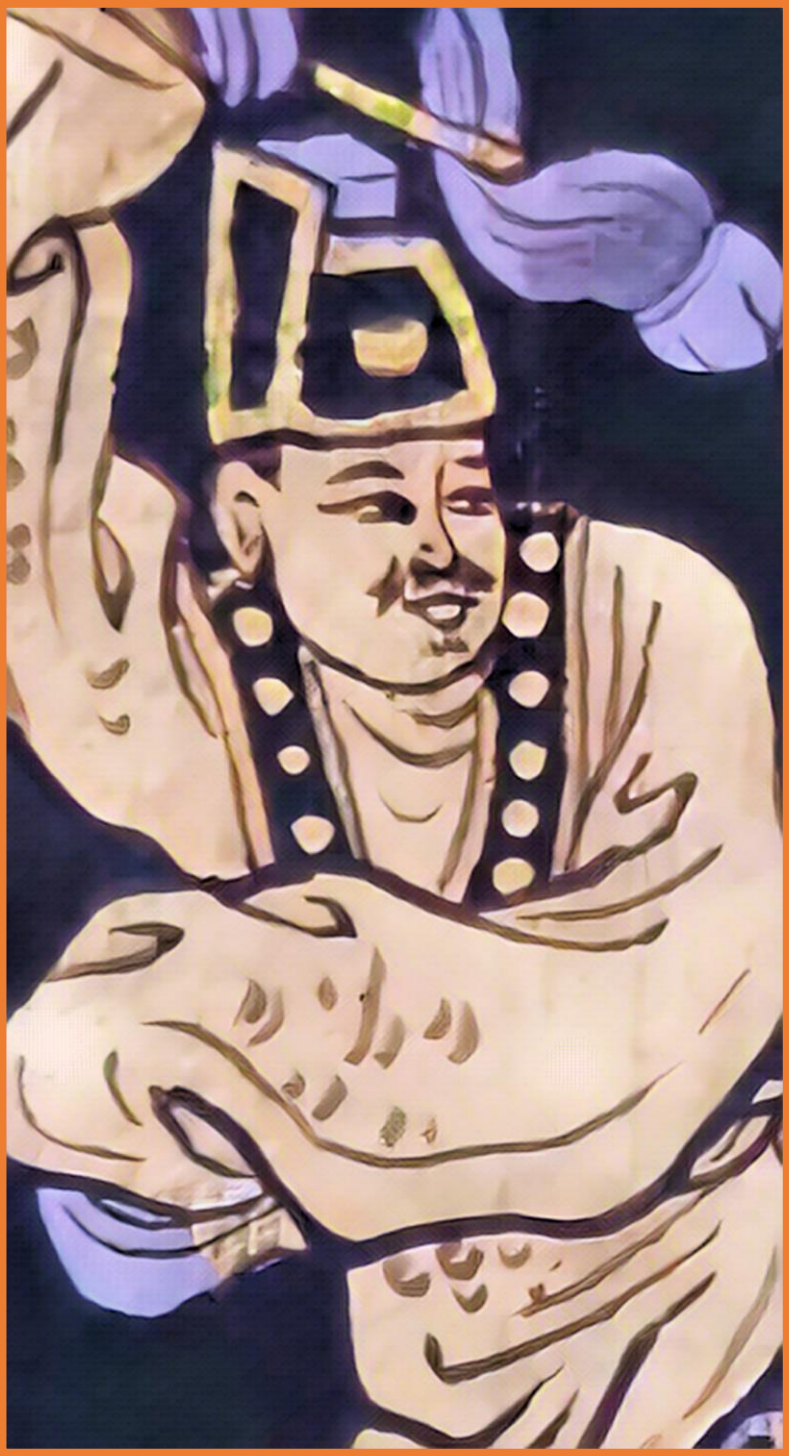

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provided an expansive vista that encompassed not only the village but also the surrounding mountains, seamlessly merging with the deep, shadowy essence of the late evening sky.

An earlier visitor had fortuitously abandoned their campfire, which continued to smolder with a faint glow, neglected and left without any regard for the potential consequences.

This oversight occurred in a setting where the ancient guardian of the forest might very well take notice, intent on exacting retribution for the peril that such negligence could bring to the natural environment.

The lack of vigilance displayed by the previous camper not only posed

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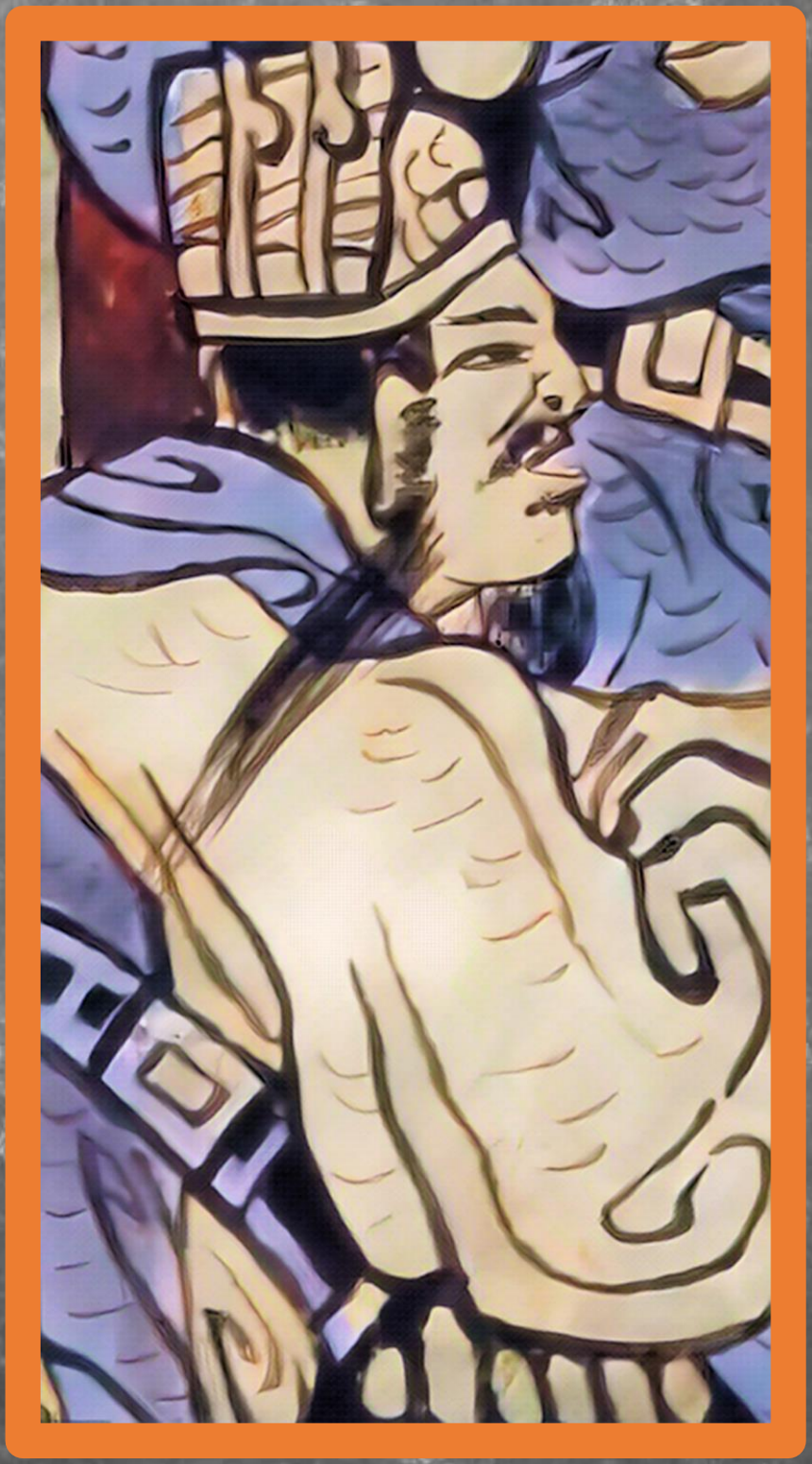

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a risk to the surrounding ecosystem but also invited the wrath of the warden, who has long been a sentinel of these woods, ensuring that harmony is maintained and that those who disrupt it face the repercussions of their actions.

Many individuals perceive him as a figure more rooted in myth than in reality; however, I distinctly recall his presence in newsreels and at Saturday Morning Movies, where he appeared as a robust character resembling a bear more than a typical human.

This portrayal often depicted him as a sorrowful figure, imploring an indifferent humanity to recognize the criminality of their actions.

It was consistently suggested that

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even the most humble beings of the forest possessed a soul, and that those who ignited fires would ultimately incur divine retribution. In this narrative, Smokey "The Bear" was cast in the role of a guardian, tasked with guiding these transgressors toward God's judgment.

It was indeed a stroke of luck that I had to exert some effort to rekindle the campfire, as the chill of the night threatened to envelop me in shivers. As I settled down, gazing at the village that remained immersed in the revelries of the evening, I found solace in the solitude, allowing my thoughts to wander freely amidst the flickering flames.

The warmth of the fire provided a

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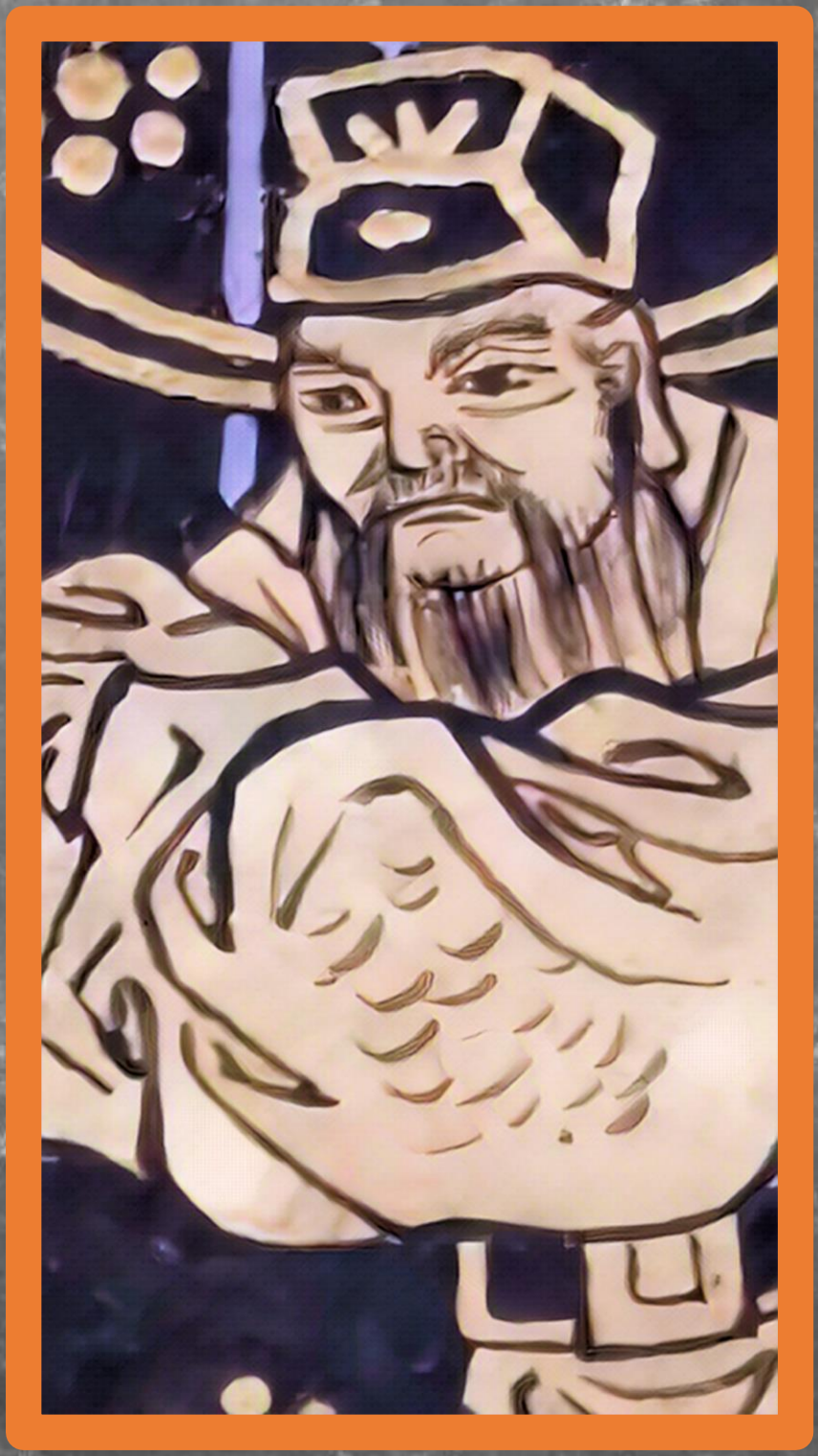

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comforting contrast to the cold air, creating a space where I could reflect on my surroundings while the festivities continued unabated in the distance.

In the remote expanse of the forested highlands, a solitary wolf emitted a mournful howl that resonated through the stillness of the night, as if seeking to communicate with any compassionate spirit that might be listening.

This poignant sound seemed to convey a sense of shared solitude, as the wolf, too, found himself captivated by the sight of the moon striving to ascend above the jagged peaks that loomed in the distance. The scene encapsulated a moment

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of introspection and connection with the natural world, where both the wolf and the celestial body engaged in a silent dialogue under the vast, starry sky.

Although I have never had the opportunity to engage in dialogue with this wolf to explore his inner musings, I am confident that he, too, grappled with thoughts that flitted and twirled around the flickering flames of the expansive campfire. It is reasonable to surmise that he might share the sentiment that the notion of free will—specifically the ability to entertain any thoughts he desired—was significantly overstated, much like the assertions made by his late brother John, who often lamented that "a mind is a

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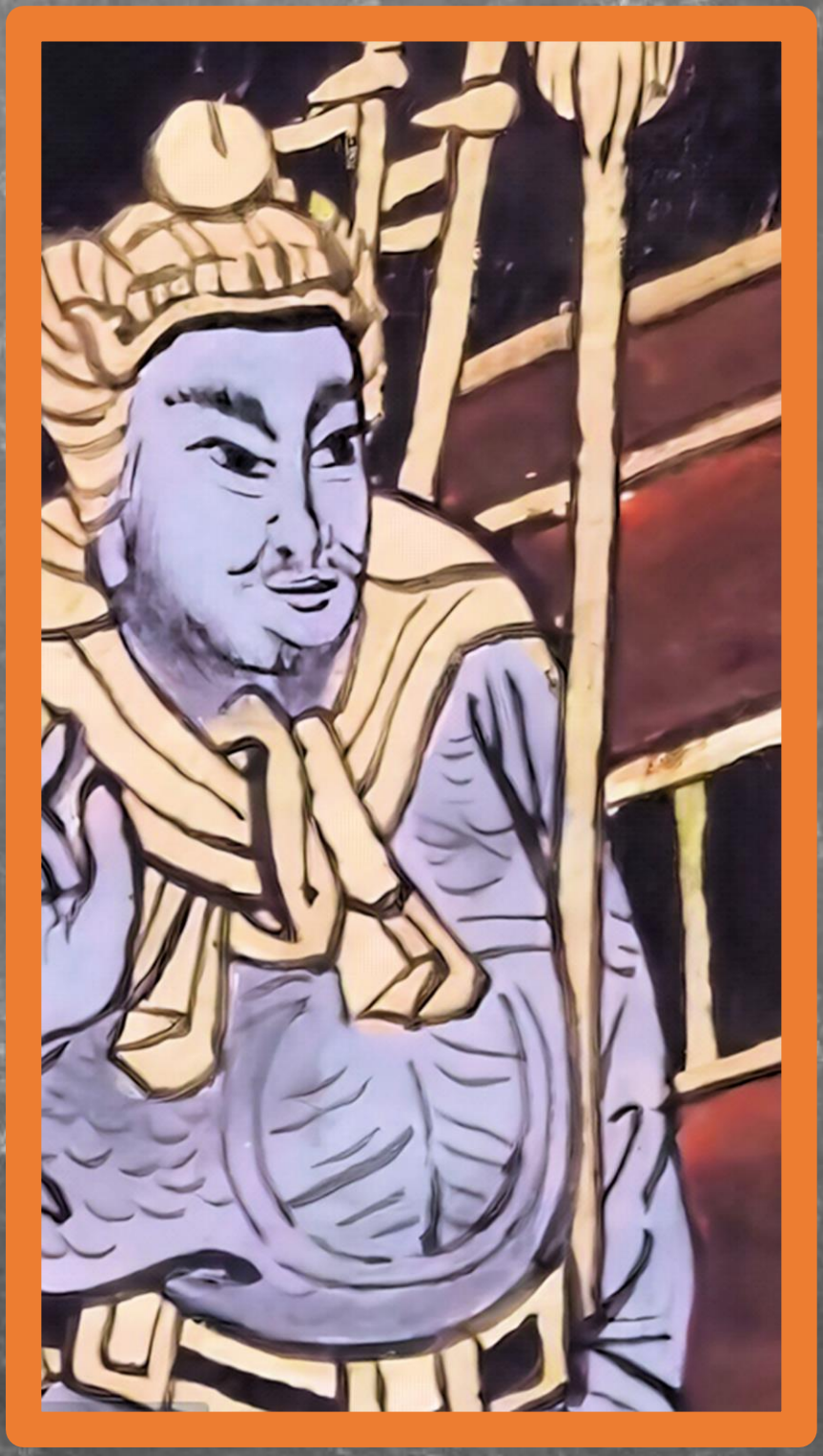

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terrible thing!"

This evening proved to be no exception; in contrast to my beloved brother, I found myself lacking both the determination and, to be candid, the inclination to emulate his longstanding practice of quieting or restraining my thoughts.

Instead, my mind yearned to wander freely, venturing into the depths of an imagined dark forest in search of a solitary wolf.

This creature, I mused, could potentially serve as a kindred spirit, engaging me in a lively discourse regarding the profound and intricate cosmic realities of the Multiverse.

What my brother failed to grasp was the intricate, multi-faceted nature of the human mind, which possesses

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the capacity to intertwine our socially constructed perceptions of reality with a chaotic blend of truth, rationality, and even the notion that a solitary wolf in the forest might resonate with the profound sense of isolation experienced when gazing into the twinkling lights of what we perceive as our universe.

This complexity allows for a nuanced understanding of existence, where the boundaries between accepted norms and personal truths can become indistinct, leading to a richer, albeit more tumultuous, interpretation of our experiences and emotions.

The howls of the solitary wolf eventually ceased, leaving me with a renewed set of inquiries regarding

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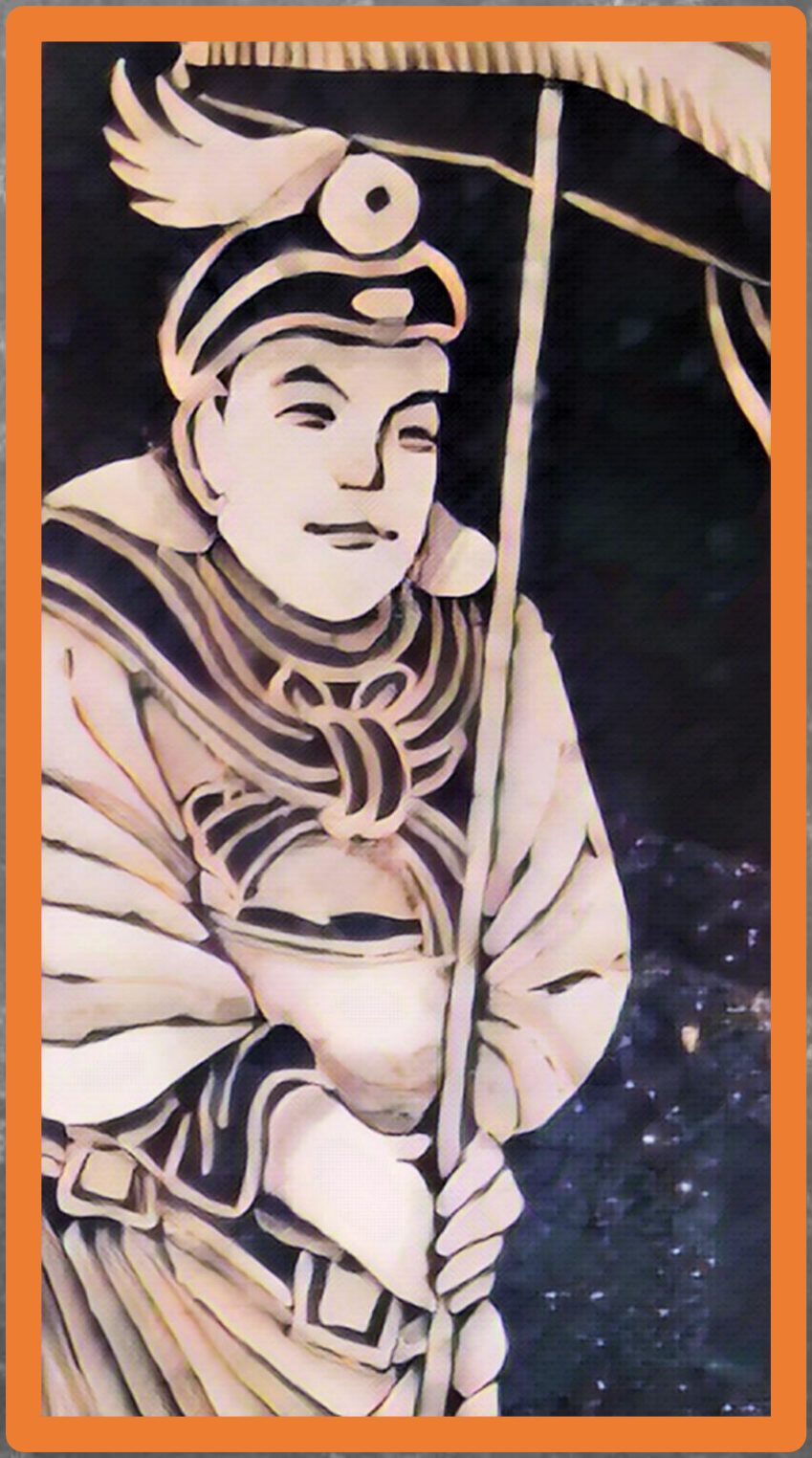

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the reasons behind this sudden silence.

As a trained member of the clandestine Jesuits of Truth, I swiftly recognized that this line of reasoning could potentially lead me astray into a complex labyrinth of ideas, where I might easily become ensnared in the myriad of intricate and misleading paths that often lie in wait for the unsuspecting explorer.

Considering this perspective, I regarded his predicament as nothing more than a manifestation of his ennui from shouting into the void, ultimately concluding that the dense thicket of unrestrained thoughts was an unsuitable refuge on a frigid winter night.

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Consequently, he resolved to return home, where he could kindle a comforting fire to warm himself before retiring for the evening. Reflecting on the passage of time, it is evident that almost a year has elapsed since the old traveling knife salesman visited our town.

His ominous predictions of an impending storm—a social upheaval poised to disrupt the familiar patterns of our existence—remain vividly etched in my memory. Despite our collective acknowledgment that we were living in intriguing times, his forewarnings suggested a profound transformation that would challenge the very foundations of our accustomed way of life.

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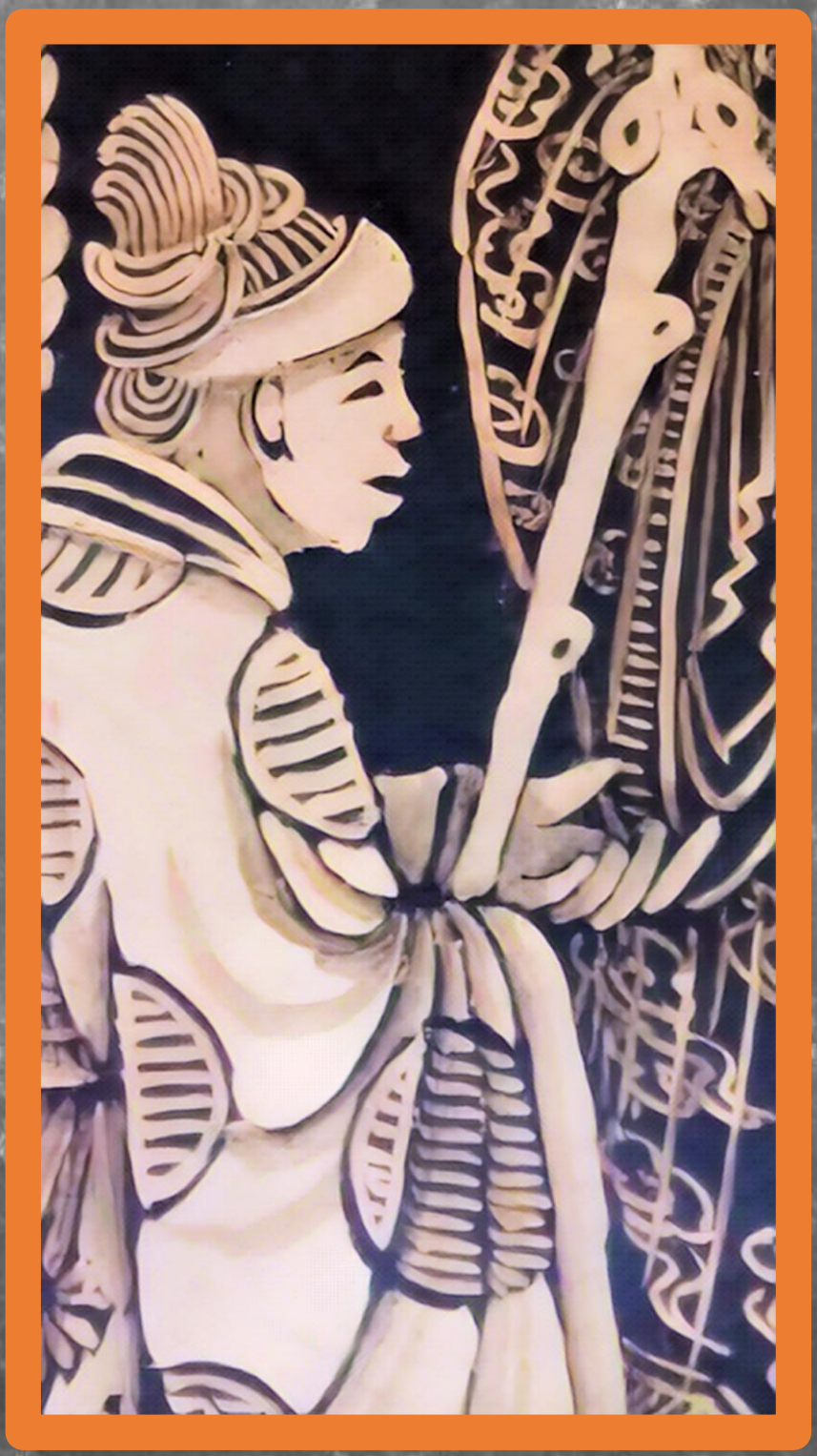

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The majority of my fellow villagers subtly disregarded his cautions, feigning interest solely to secure his unquestionable deal on kitchen utensils.

To be honest, I was no different from them; I also participated in this charade, motivated by the prospect of acquiring a high-quality knife that I could utilize for an entire year at virtually no cost.

His visions, nonetheless, managed to imprint themselves upon my subconscious, establishing a sort of information repository that may explain why, even after almost a year, I can effortlessly recall nearly every line of his prophecies.

This remarkable retention occurs without any apprehension of factual

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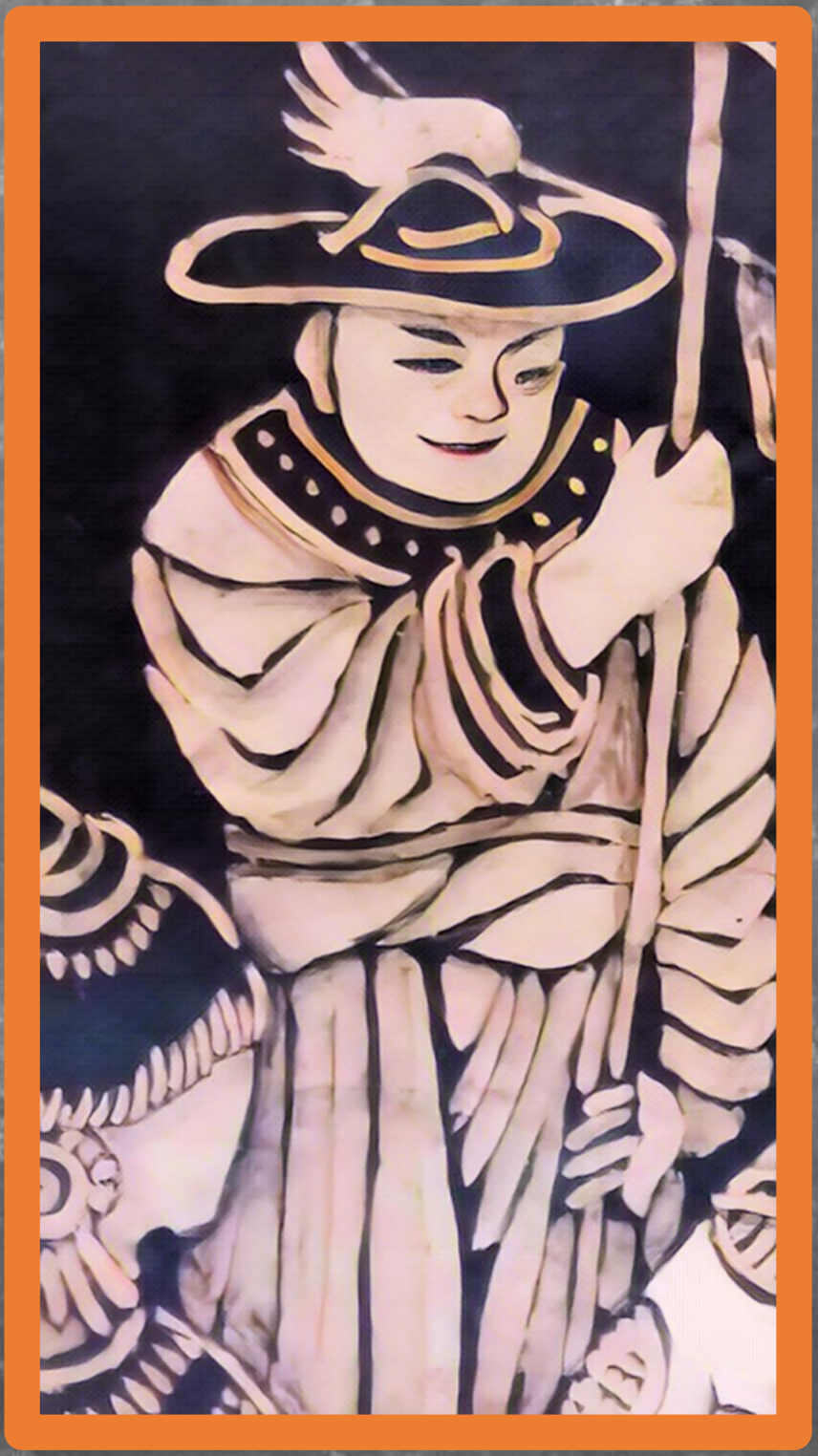

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inaccuracies or omissions, as confirmed by my fellow villagers.
My esteemed companion, Mister Pete, whose surname I shall refrain from mentioning due to the litigious nature of the corporate entities that now control his artistic legacy, composed a poignant song in the early 1960s that resonates with the contemporary zeitgeist.
The lyrics reflect his growing disillusionment as he consumed the news, leading him to the conclusion that society was entrenched in a metaphorical "Big Muddy."
This term alludes to the narrative of an overconfident leader who, in his refusal to acknowledge reality, misguidedly urged his troops to venture deeper into the treacherous

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waters of the Mississippi River. Ultimately, this leader met a tragic fate as the powerful current claimed him, prompting his sergeant to command the remaining soldiers to retreat to safety on the shore.
Undoubtedly, Mister Pete's musical repertoire focused on a distinct conflict, and it is highly likely that he never had the opportunity to engage in a conversation with the seasoned itinerant knife vendor.
It is intriguing how the human mind possesses the remarkable ability to rapidly sift through an immense array of thoughts, bringing to the forefront a nearly forgotten memory of a song from the 1960s.
This cognitive process resembles the methodical approach employed by

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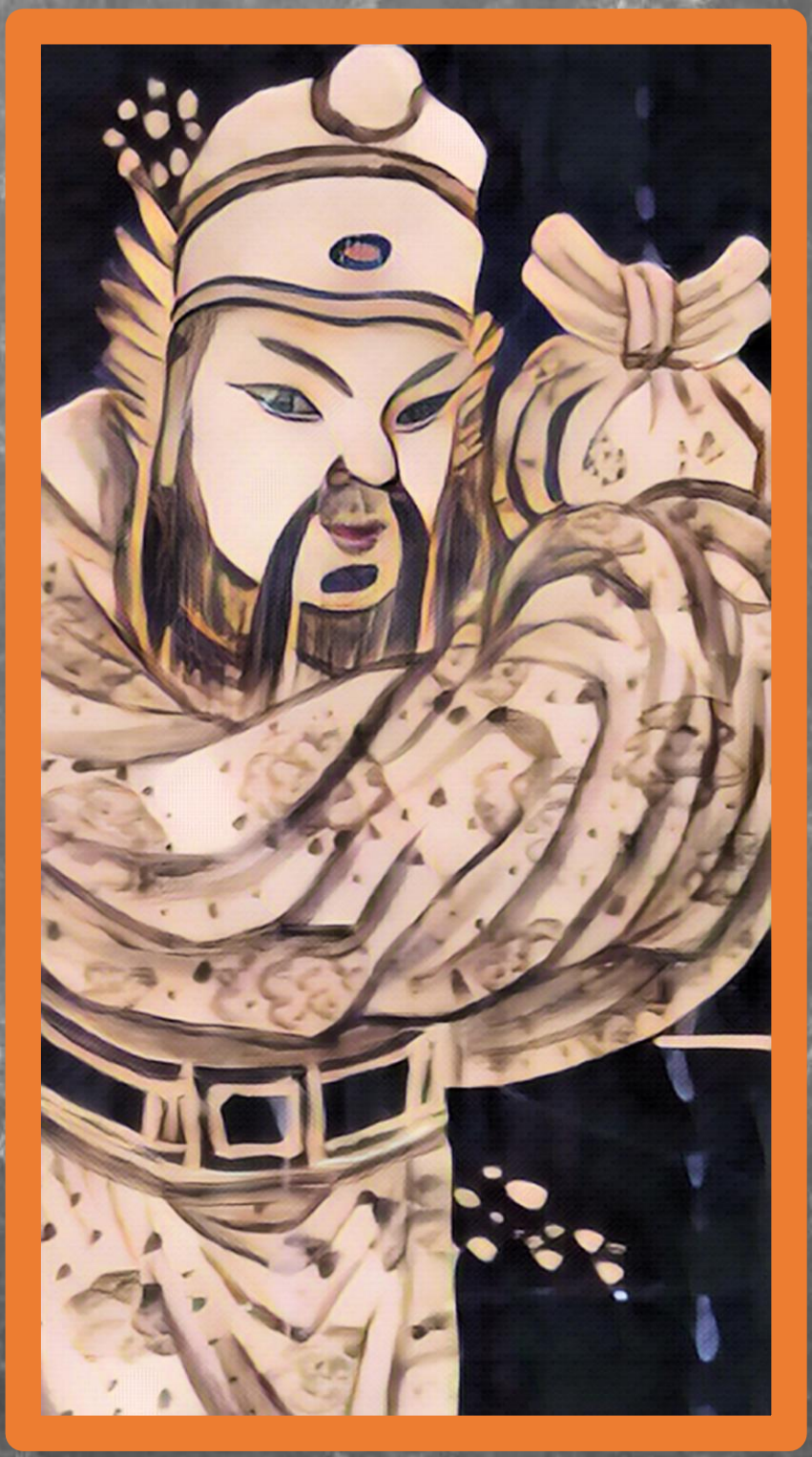

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Jim Marrs, a prominent journalist of my generation, known for his incisive investigative reporting. Just as Marrs adeptly connected disparate pieces of information to construct compelling narratives, my mind seamlessly intertwines this nostalgic melody with other memories, illustrating the complex interplay between memory and cognition.

It is intriguing to reflect on the figure of Mister Marrs and the enigmatic circumstances surrounding his demise.

Reports suggest that he, akin to numerous prominent journalists of his era, succumbed to either heart-related issues or took his own life; however, these assertions lack

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substantial evidence.
Notably, many of these journalists were on the verge of unveiling groundbreaking stories that had the potential to alter the landscape of public discourse, raising questions about the true nature of their untimely deaths.
The absence of concrete documentation regarding their health or mental state only deepens the mystery, suggesting a possible connection between their tragic ends and the powerful narratives they were poised to reveal.
It is likely that many individuals will regard this narrative as merely another eccentric conspiracy theory or as misinformation, akin to the dubious claims propagated by the

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disbanded Jesuits of Truth, who are notorious for disseminating such ideas with the intent of fostering discord and advocating for the similarly discredited notion of "common sense."

The individuals who vehemently oppose me, including a group of undocumented workers at the DNC Call Center located just outside Kiev, have resorted to utilizing various social media platforms to vocally advocate for my exclusion from public discourse.

Their efforts have escalated to the creation of a fundraising website aimed at financing my potential confinement in a FEMA Re-Education Training Facility. It is crucial to highlight that the phrase

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"Conspiracy Theory" was coined by powerful corporate interests, specifically a clandestine agency that emerged in response to a nation gripped by fear, seeking to combat the perceived threats to our societal norms posed by what they label as communist adversaries. This agency, historically linked to individuals with dubious pasts, including former Nazi war criminals, was established under the pretext of defending against these so-called communist threats, a narrative that was effectively propagated to a fearful President Truman by its founders.

To provide clarity for newcomers, it is important to note that this agency coined the term as a means to

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undermine truths that were not aligned with their political or economic interests.

My late friend, Larry Nichols, frequently articulated that their strategy involved obscuring uncomfortable truths by placing them in plain sight.

This tactic entailed disseminating sensitive information to certain well-known fringe groups, often characterized by their eccentric beliefs, which would subsequently lead to these truths being overshadowed by the groups' broader, often sensationalist, critiques.

As a result, the agency could evade direct engagement with the substantive issues raised, effectively

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sidestepping accountability for the truths that had been shared. Upon reflection, it is noteworthy that he also succumbed to an unforeseen heart failure, which is rather peculiar, wouldn't you agree? The trajectory of individuals such as Jim Marrs, my former mentor, and Dr. Hunter Thompson, alongside a seemingly interminable roster of whistleblowers from governmental or corporate sectors in recent years, illustrates a troubling pattern. This phenomenon predominantly affects those who have not been entangled in covert operations orchestrated by Continuity of Government (COG) entities or who are not, in fact, still receiving compensation from government

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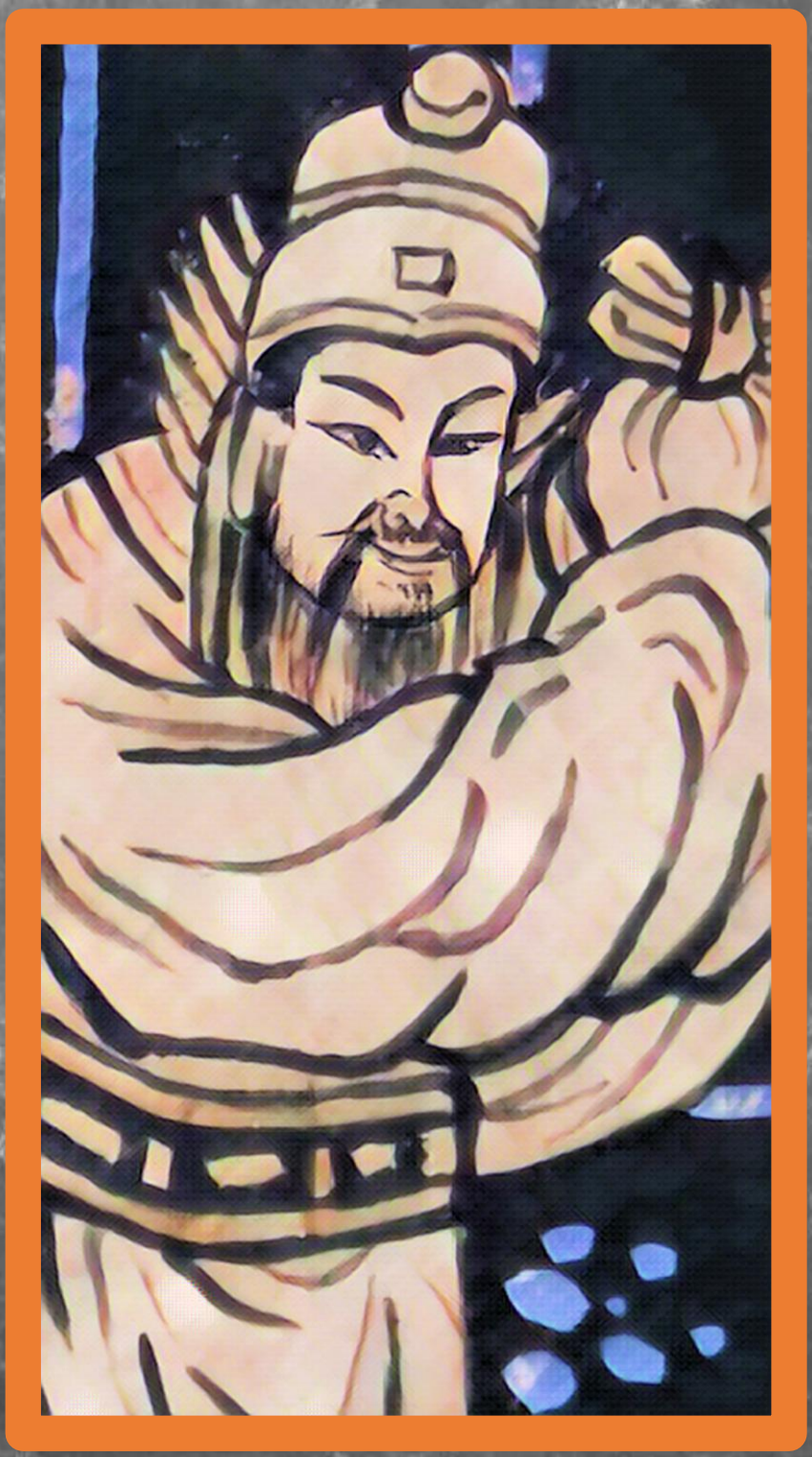

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sources.
The implications of this trend raise significant questions about the integrity and safety of those who dare to expose malfeasance within powerful institutions.
My initial encounter was with my mentor, Old Man Hunter, who reached out to me a few days prior to the tragic event in which he allegedly took his own life, an incident reminiscent of a Hemingway-esque narrative.
He expressed his excitement about uncovering what he believed would be the defining story of the new century, focusing on the hidden truths surrounding the events of September 11.
However, he also conveyed his

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apprehension regarding the potential need for increased security, as he anticipated that his revelations would threaten to unveil the deeply entrenched corruption within our elite societal structures. In the ensuing days, he passed away, leaving behind a silence that enveloped the narrative he had painstakingly crafted over the course of several months, a narrative that would ultimately fade into obscurity without ever receiving the acknowledgment it deserved. Jim Marrs may have encountered a fate of a comparable nature; however, it was reported that his demise resulted from an unforeseen heart attack.

The narrative he was investigating

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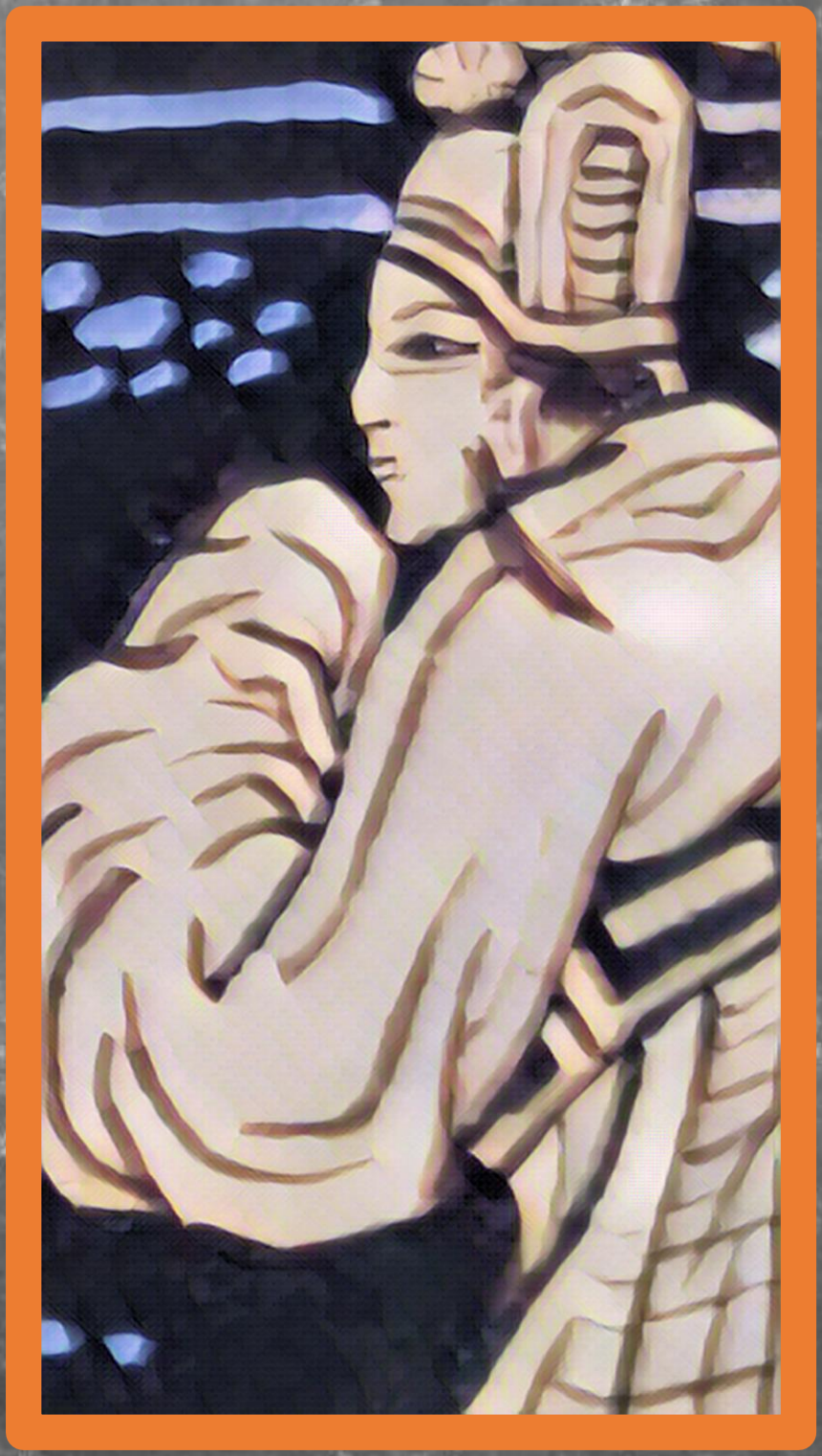

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simultaneously vanished into obscurity, reflecting the often precarious nature of genuine journalism.

My friend Larry posits that the error made was the failure to fully disclose the entire narrative to the public.

By making the complete account available, one secures a degree of safeguarding; should one subsequently vanish or pass away, this comprehensive disclosure would significantly bolster the credibility of the initial account.

Larry asserts that this is the rationale behind his continued existence and his resistance against those who trade in the deceptive currency of falsehoods.

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While it cannot be claimed that efforts were entirely absent, Larry characterized these endeavors as mere expressions of "personal" animosities.

It appears that Larry's oversight in managing these situations ultimately led to his own downfall, suggesting a degree of carelessness on his part that allowed others to capitalize on his vulnerabilities.

To be unequivocal, I was present on the grassy knoll, holding an umbrella on that fateful autumn day in Dallas, and I may have been involved in the organization of the burial for the strike team, acting on the instructions of our team leader, Georgie.

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This burial took place in a secluded grave located not far from Fort Hood in West Texas.

It is worth noting that should I suddenly vanish, it may be prudent for you to consider disseminating this narrative and subsequently retreating from public view, thereby evading the potential threat of heart disease that could unexpectedly confront you in a diner located just outside of Montgomery.

The passage reflects a sentiment of disillusionment regarding the enduring relevance of a topic that has persisted for approximately six decades.

It suggests that, despite the passage of time, there is a prevailing belief among participants in online

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discussions that the subject in question has lost its significance and that public interest has waned considerably.

This observation underscores a broader cultural phenomenon where certain issues, once deemed critical, may gradually fade from collective consciousness, leading to a general apathy towards them in contemporary discourse.

It is important to consider that the identities of those responsible for deploying the aircraft carriers to sea on the eve of the Pearl Harbor attack remain unknown, as does the rationale behind the decision to cluster all aircraft at Hickam Field, thereby rendering them vulnerable targets for the Imperial Japanese Air

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Force.

Both of these matters continue to be classified as top secret, a status that has persisted since 1941.

The implications of these decisions raise significant questions about the strategic oversight and preparedness of U.S. military operations during that critical period in history.

The conclusion drawn from the current situation is that the Jesuits of Truth have faced significant discredit and have been rendered illegal, which in turn leads to the undermining of the validity of my presentation.

This is largely due to the prevailing perception of us as notorious troublemakers and disruptors, individuals who are often associated

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with the intent to disturb the tranquility and order of civilized society.

The authorities, in conjunction with the state-controlled media outlet CNNister, have effectively managed the dissemination of information to such an extent that the public is left with little reason to resort to conspiracy theories or paranoid thinking, often symbolized by the metaphor of wearing tinfoil hats. Their efforts in shaping narratives and controlling the flow of information have fostered a sense of trust and reliance on official sources, thereby diminishing the appeal of alternative explanations that challenge the mainstream discourse. This successful orchestration of

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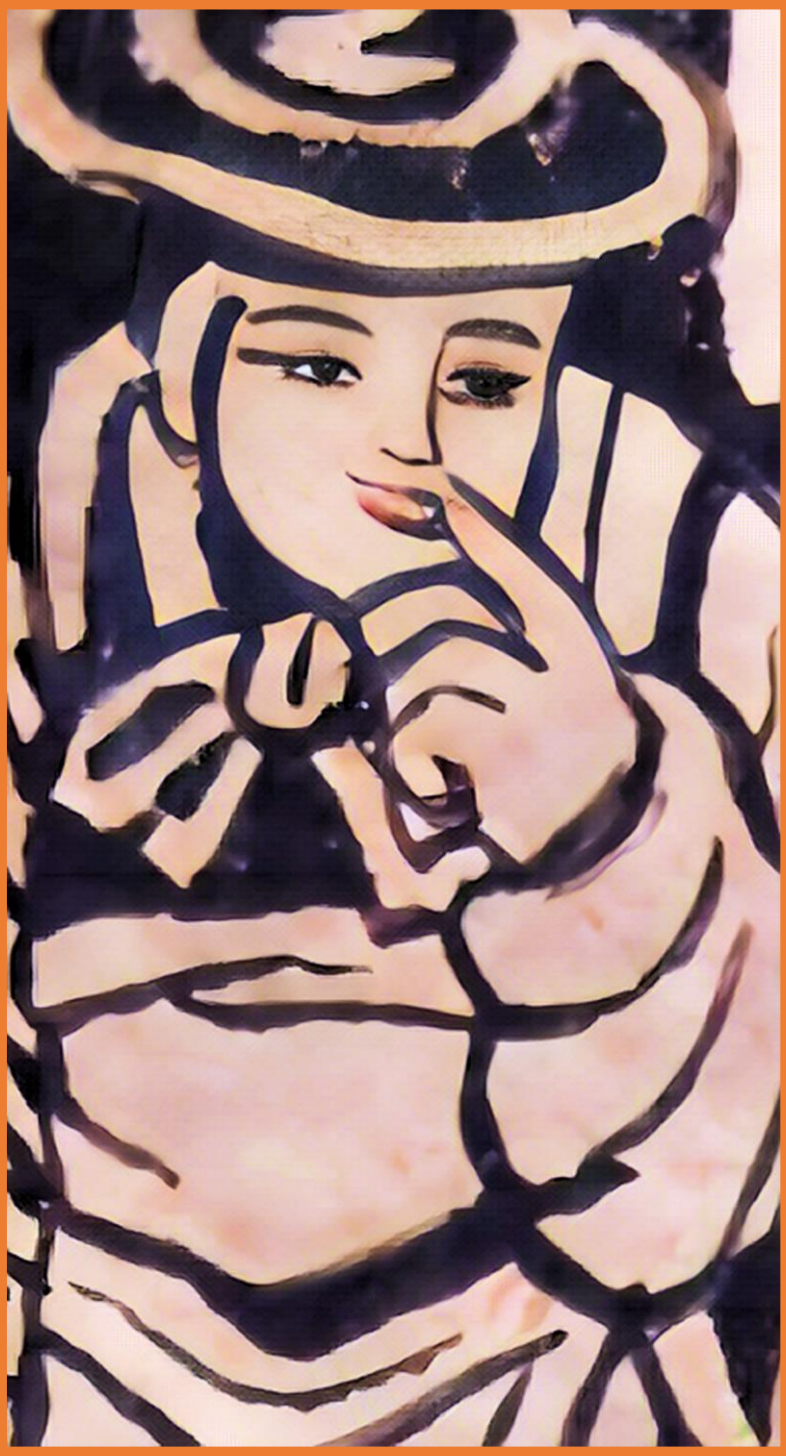

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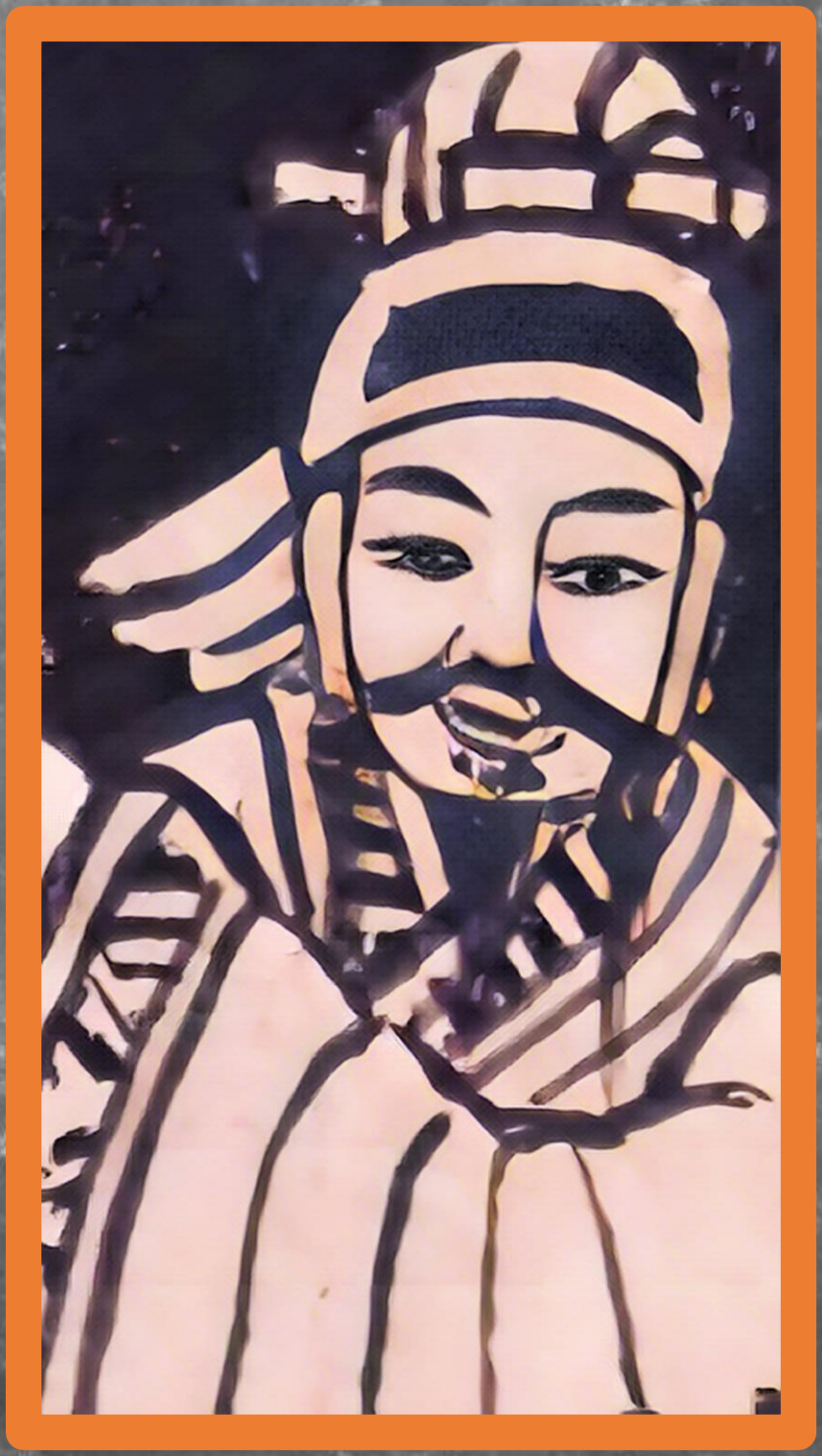
media and state power reflects a strategic approach to public perception and information management, reinforcing the legitimacy of the prevailing narratives.

The decision to believe or not to believe ultimately rests with you, as you are an autonomous individual capable of shaping your own destiny, independent of the pressures exerted by various media panels or groups that may attempt to coerce your beliefs.

It is essential to recognize your agency in navigating the complexities of information and opinion presented to you, allowing you to critically assess and determine your own convictions

AS WE AWAIT THE COMING WHIRLWIND



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AS WE AWAIT THE COMING WHIRLWIND

without succumbing to external influences.
The moment you cease to regard your inherent right to challenge authority and seek your own understanding of the truth, you risk becoming merely a transient figure, a minor participant in the grand design of existence, akin to a character in a vast simulation.
The responsibility lies with you to make this choice as we sit and await the coming whirlwind that the old man prophesized was to come.
- Emil, 2024

AS WE AWAIT THE COMING WHIRLWIND

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"DOODLES FROM THE TULSA WAR ZONE"

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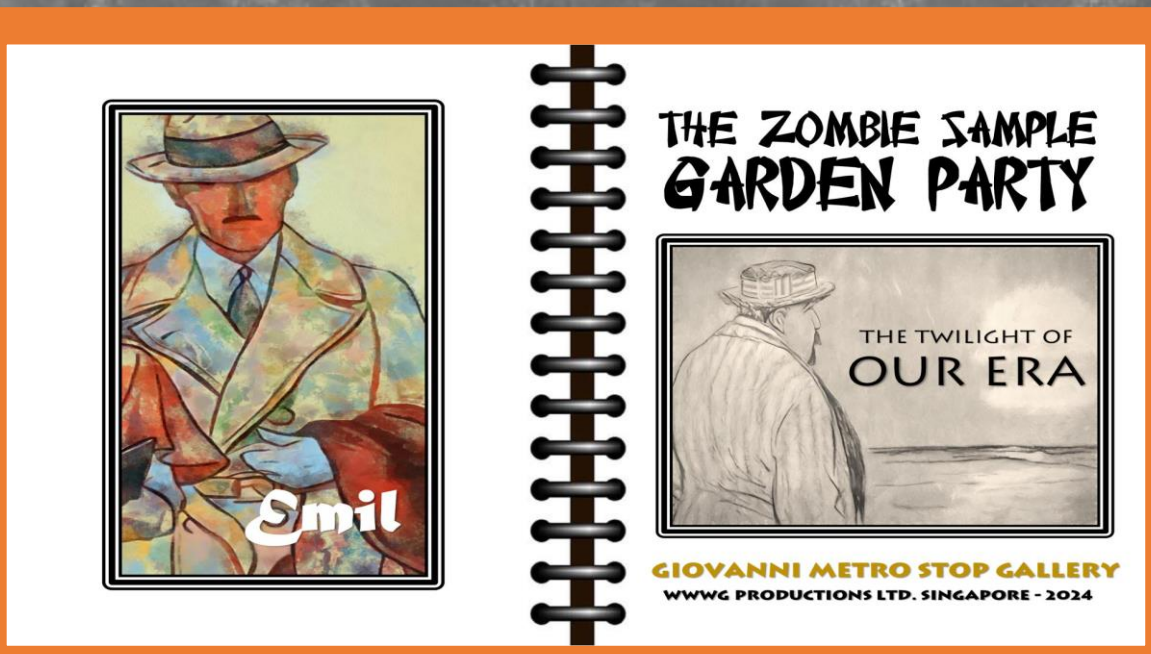

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AS WE AWAIT THE COMING WHIRLWIND

"THE RED CURRY PANCAKE PASTE ADDICTION RELAPSE"

ART SHOW TOUR

November 19-25th, 2024

Emil

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UNBURDENING THE WEIGHT OF HONESTY

정직의 무게를 덜어내기

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